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825 Observation of reptiles is a necessary self-protection as there are many poisonous snakes. The flesh of the python is eaten. Snake-
[524] skin and lizard-skin are occasionally used; for example, in covering a round, hard fruit in order to make a ball for playing a game.

When collecting lizards and snakes I found that each kind had a well-known name, though there was occasional disagreement among the men consulted.

Ocivangoko is a lizard (*Agama planiceps*) about ten inches long whose tail is covered with sharp spines. This reptile has colors of bright blue, red, and orange. *Ovangu* is a large spinous gray lizard (*Agama atricoll*). *Ekangala* (*Gerrhosaurus nigrolineatus*) is a brilliantly colored lizard which burrows deeply into the ground.

Olutanjila is a long slender green snake which hides in trees to capture birds. *Ombandanjila* is a long gray-backed snake with a light green belly. The generic name for snake is *onyoha*. The python is *omoma*. The chameleon (*eloñailo*) seems to be feared, as the men and boys refuse to touch a dead one but always move it with sticks. There is a proverb to the effect that the chameleon though slow always gets there. The refusal to touch even dead reptiles is due to an exaggerated fear of being bitten. I could find no other reason.

824 Trees are of importance in connection with building houses and
313 wood-carving. The qualities of different timbers are well known to the Ovimbundu. For the main part, the collection of medicinal plants and their uses will be described in connection with the medicine-man. The following are the most common trees which are of economic importance.

Usia (pronounced *oosha*). This tree has an edible fruit the size of a walnut. The kernel is valued as a food.

Ombula. This tree provides wood which burns readily. The small skin-covered stools to be found in every hut are often made from this wood.

Ukengo. The fruit has a hard rind.

[757] *Owindo*. This tree has a small acid fruit from which a medicine is made for the cure of painful menstruation.

Usilosilo. The leaf is compound and palmate. The fruit is black.

Usiambiambia. Bears a little red, oval fruit.

Usole. Has a large red fruit.

Usombo. Grows near streams. It has a fruit like that of *okulokula*, but smaller.

● [223] *Ukuliungu*. Has a fruit like the berry of a coffee plant. The fruit is used for making mucilage which is used for capturing small birds.

Omunda. When this tree is small, the wood is springy, and is therefore useful for making bows. The wood of the older trees is burned for preparing charcoal which is used in the blacksmith's fire.

Omunda. This is an erect tree having no branches on the lower part. The wood is extensively used in building native huts.

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Omua. A large tree having clusters of small white flowers which are visited by bees on account of their content of honey. The tree yields a hard wood from which charcoal is prepared. The bark and leaves yield a pigment which is used for dyeing cloth a yellowish brown. 824 313

Osui is valuable because it gives a hard wood used for the corner posts of houses. White ants do not attack this wood, which is therefore useful for making the uprights on which granaries are erected.

Okapolongalo. A tree from which planks of hard red wood are obtained. These are used for making doors in village fences.

Osaa or *ekenge* or *usamba.* These trees have small compound leaves which are very similar. The bark of the latter two is used as rope for binding the uprights and the crosspieces in the framework of native houses. *Ekenge* and *usamba* also yield a bark which is beaten into bark cloth in the Ngalangi district.

Ocipalo. The bark is used for binding posts, also for the fabrication of bark cloth.

Ungolo. The roots of this tree yield a dye for cloth. The leaves are said to have a value for curing sore eyes. The mother of a child afflicted with sore eyes chews the leaves, then spits into the child's eyes. [757]

Ongaya. Yields a wood used for making pestles and pounding sticks.

Omako ("iron wood"). This tree has a hard wood which is used for the same purpose.

Onjunge. Gives a wood used in the making of houses, doors, and beehives.

Omone. A large tree which gives planks for building purposes.

Usanje. Yields a useful red timber.

Ulondongandu. A tree with very rough bark. The word *ongandu* means a crocodile. This is the tree which even a crocodile can climb. [75]

Onganja. A tree which yields a fruit having a value as a purgative. The antelope is said to be fond of the fruits of this tree.

Ocikumbolomba. Gives a resinous fluid which is used in the preparation of lime for snaring birds. [223]

Ulombo. This word is derived from the word *ulombo*, meaning shade. The *ombala* (native capital) of Ngalangi is surrounded by such trees.

Omia. A tree which produces yellow flowers in September. The fruit is not edible but oil is made from it.

Okuku. A tree having fragrant flowers like those of honeysuckle. The thick bark is used in making mats.

Osaa. A soft wood which is easily whittled with a knife. The figures from Bailundu (Plate XXI, Fig. 5) are often carved from this wood.

Umbolombolo. A soft wood which is not very strong.

Umbongalunda. A small tree which produces bright red fruits. These are used by women for the manufacture of bead necklaces.

Ocilasi. The wood is used for the heads of arrows for shooting birds. This timber is used in the building of pigpens. The branches have projections which are said to guard (*okulasa*, to guard) the occupants of the pen.

Hiata. From the roots of this tree a medicine for pulmonary complaints is made.

Ulusa. This is the baobab, whose habitat is the dry regions. Some of the trees have enormous girth. They are leafless for a great part of the year. The long fruits make gourds. The seeds in the fruits are bitter.

Utuatua (pronounced *ootwatwa*). From the wood the Ovimbundu make wooden platters and spoons used for serving mush from the large cooking pot.

Ocililli. This tree yields a hard red wood which takes a lustrous polish. For this reason the wood is employed for making ornamental sticks and clubs.

Upondanjamba. This small tree has roots which girls use for making ankle-bands.

824 *Okalaluluka.* This tree has leaves which are used in treating a skin disease.
813 *Uvendangulwe.* This small tree, only three feet in height, gives straight twigs which are used in making arrow shafts.

FOOD SUPPLY

COLLECTING AND HUNTING

222 462 Collecting of natural products which serve as food substances is chiefly in the hands of women and children, though an exception has to be made in the instance of honey, which is gathered by men and boys.

Boys diligently search for nests, noting their location so as to be able to visit them again when the fledglings are large enough to serve as food. Large numbers of women and children may be seen 252 222 gathering caterpillars in gourds. The insides of the caterpillars are squeezed into boiling water to make soup.

When a cloud of locusts appears, as in 1925, the creatures are gathered. They are sometimes fried, or they may be boiled in water, dried, and preserved with salt in earthenware pots.

A number of miscellaneous items of the food supply were mentioned in connection with names of trees whose fruits are gathered.[1]

223 [411] Boys engaged in food-gathering usually carry small bows and blunt wooden arrows (*ocilavi*). One type of bird arrow is fixed to the bowstring. The forward end of the arrow is split so that it may contain small stones that are ejected when the string is released. From the wild fig tree mucilage is obtained and this is boiled until it forms a thick paste which is smeared on the boughs of trees. [231] Some of the small birds captured in this way are eaten, others are kept in wicker cages made by children.

343 171 In all parts of Angola large cylindrical beehives may be seen fixed high in the trees (Plate XC, Fig. 2). Two types of hive have been noted in particular. In the Elende district a hive is made by opposing two half cylinders of wood each about three feet long, so forming a hive which has a diameter of one foot. The ends are covered, with the exception of a small round hole. The whole structure is bound round with grass which is kept in position by lashings of bark. In the neighborhood of Cassanga a difference in the structure of the hives was noticed. This type of hive is made from a cylinder of strong reddish bark, the edges of which are fastened together with stout wooden pegs. The dimensions are the same as for the hive used in Elende, but the hive of bark is uncovered.

231 In the Elende district honey of wild bees is removed from the hives in the months of August and December. One man ascends

[1] [see pp. 138-140, category 116]

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The foregoing description applies to all bows collected in Elende, an Umbundu center; neither is there any appreciable difference between these bows and those of the Vachokue of the area from Cangamba to Saurimo in Lunda. The bows collected in the Vachokue region are on the average 10 cm longer than those collected at Elende, a structural difference probably connected with the heavier arrowheads used by the Vachokue (Plate XVII, Figs. 1–9).

The Vakuanyama of southern Angola make and use a bow which bears very little resemblance to those already described. The arrows, too, are entirely different from those used by the Ovimbundu and Vachokue.

The lengths of three bows collected at Mongua, a typical Kuanyama center, are 111, 123, and 123 cm. The bow stave, which is made from a monocotyledonous wood, is 5 cm broad in the widest part, while the cross section is a flattened ellipse. The bowstring is of twisted leather, looped at each end for slipping over the ends of the bow shaft (Plate XVII, Fig. 8).

According to L. S. B. Leakey (A New Classification of the Bow and Arrow in Africa, *J.R.A.I.*, LVI, 1926, pp. 259–294), the bows and arrows of Angola have not been studied. I am inclined to place the bows of the Ovimbundu and Vachokue with Leakey's "knotted string bows" (pp. 266–269).

Leakey states that the technique employed in stabilizing flight forms the best basis of classification of arrows, but so far as Angola is concerned, the shapes of arrowheads form a basis of classification according to locality. Ovimbundu, Vachokue, Vakuanyama, and Vasele, have distinctive patterns. Naturally there is borrowing of patterns where Ovimbundu and Vachokue intermingle, but, even so, there are distinguishing signs of Vachokue workmanship. The information respecting bows and arrows of Angola is best presented in paragraph form, and comparison of types is facilitated by reference to Plate XVII, Figs. 1–9.

The following arrows are used for killing birds:

(1) Elende. Ovimbundu boys use a wooden arrow with a heavy blunt head which is carved into five nodules (Plate XVII, Fig. 3). The head is tanged into a reed shaft and bound there with fine fiber covered with wax. The feathers are whole, bent over, and tied. The number of feathers varies considerably in different examples.

(2) Kipungo. The Vakipungo have a wooden-headed arrow with nine well-carved barbs (Plate XVII, Fig. 7). The head is socketed

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223 411 fairly tightly into a reed shaft bound at the junction to prevent further splitting of the shaft. There are four whole, untrimmed feathers at the butt; these feathers are bent over and bound.

(3) Vakuanyama. Wooden arrows having eleven sets of barbs are in use. The head is bound into a reed shaft with strong gut. Another type of wooden arrow has three sets of barbs with three barbs in each set. There are four whole feathers at the butt.

(4) Vasele. The Vasele use an arrow, pointed with fine pieces of sharp bamboo, for shooting lizards (Plate XVII, Fig. 9).

411 171 The foregoing information (1–4) relates only to wooden arrows which are used by boys when hunting birds. The following paragraphs summarize the structural details of arrows used by men, and the data are arranged to call attention to differences in the patterns of arrows used by several principal tribes of Angola.

The Vasele make the arrow shafts of hollow reeds, and into these the narrow, ovate, iron heads are tanged and bound in position with fine bark which is not waxed. Three unsplit feathers are bent and tied to the shaft with fine bark fiber. The nock at the butt of the arrow is rectangular in shape and 0.3 cm deep. No quiver was observed.

The Ovimbundu form arrow shafts from hollow reeds, the average length of which is 76 cm. All arrowheads of iron are tanged and the tangs are inserted in the hollow reeds. A binding of fine bark fiber is given, and this is covered with wax. From five to ten feathers are used for each arrow. The feathers may be split or they may be left in the natural state. The trimming of the feathers is roughly executed. The depth of the rectangular nocks is 0.5 cm, and splitting of the shaft is prevented by binding the nock with fine bark. No quiver was observed.

The Vachokue of Cangamba, and thence northward to Saurimo, make arrow shafts of hollow reeds whose average length (79 cm) is a little in excess of those made by the Ovimbundu. The shapes of the iron heads are shown in comparison with those of the Ovimbundu (Plate XVII, Fig. 1). All arrowheads are tanged and bound into the hollow shaft with bark fiber which is then waxed. The feathers are split and bent with a neatness much greater than that shown in examples of Umbundu arrows. The rectangular nocks are 1 cm deep. No quiver was observed.

The Vakuanyama make solid wooden arrow shafts having an average length of 65 cm. The arrowheads of iron are socketed.